

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity."—THEODORE ROOSEVELT.

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ROOSEVELT REPLIES TO CHARGES IN MAGAZINES.

[MR. ISAAC RUSSELL, of New York, a "Mormon" and a journalist, wrote Ex-President Roosevelt asking for a statement regarding recent magazine articles published against the Church, and received the following reply. It was also published in *Collier's Weekly*, one of the largest and most influential *Weeklies* in America:]

New York, February 17th, 1911.

My dear Mr. Russell:—I thank you for your letter calling my attention to the charges made against me in connection with an alleged bargain with the "Mormon" Church of Utah. The letter you enclosed contains a quotation from a magazine which states that "Theodore Roosevelt himself made the bargain with the 'Mormon' Church, which exists to this day." It then continues that "the Church agreed to deliver to Roosevelt the electoral votes of Utah, Wyoming and Idaho in exchange for three things: (1) A cessation of the movement and agitation within the Republican party for an amendment to the federal constitution giving to Congress the power to legislate concerning plural marriage and polygamous living; (2) a defense of Reed Smoot, apostle and representative of the 'Mormon' hierarchy, as a Senator of the United States, and for his retention of his seat in the senate: and (3) a disposition of federal patronage in Utah and surrounding states in obedience to the wish of the 'Mormon' hierarchy expressed to the federal administration through Smoot."

It is a little difficult to know how to deal with a story like this, which is not merely an outrageous lie but one so infamous, so abso-

lutely without the smallest particle of foundation, that it is utterly impossible that the men making the charge should be ignorant of the fact that they are lying. I never heard of this magazine article and do not know who wrote it. But whoever did knew perfectly well that he was lying. I have never heard of the writer whose letter you quote, but he also must know that he is repeating baseless falsehoods. The other two magazine articles you quote I have not seen, but if they, in any shape or way, resemble the one from which you quote, they are equally false.

The accusation is not merely false, but so ludicrous that it is difficult to discuss it seriously. Of course, it is always possible to find creatures vile enough to make accusations of this kind. The important thing to remember is that the men who give currency to the charge, whether editors of magazines or the presidents of colleges, show themselves in their turn unfit for association with decent men when they secure the repetition and encouragement of such scandals, scandals which they perfectly well know to be false.

Not only was no such bargain made by me, but equally, of course, no such bargain was made by President Taft or by anyone who could speak for any portion of the Republican national organization. No such bargain was ever in any way, directly or indirectly, suggested to or considered by me. It is not merely an atrocious falsehood, but it could by no possibility be anything but a falsehood. Neither the Church nor any one on behalf of the Church ever agreed to deliver to me the votes of the states mentioned nor to try to do so; nor was any allusion to the matter ever made to me. Neither Senator Smoot nor any other citizen of Utah was, as far as I know, even so much as consulted about the patronage of the states surrounding Utah, nor did the "Mormon" hierarchy, through Senator Smoot or any one else, ever express a single wish in connection with that patronage. The appointments were made in Wyoming and Idaho precisely on the same system as they were made in New Jersey and Massachusetts, and no more attention was paid to any candidate's religious qualifications in one set of states than in another. Moreover the same policy precisely was followed in Utah. One senator was a Gentile and one a "Mormon." I consulted both. Generally I found Senator Smoot more favorable to the cause of conservation than the majority of his colleagues in the senate, and on this matter I consulted him more freely than I did most other senators, although there were some I consulted ever more freely than I did him.

As to there being a cessation of the movement for federal control of marriage, including divorce and polygamy, so far as I know there never was such cessation: personally I have always favored such control. There was a strong agitation to give the national government complete control over marriage and divorce. This was strongly opposed by a majority of the representatives in the two houses of Congress from the different states, and in but two

or three instances is it possible that those opposing it, whether Democrats or Republicans, could have been influenced by any thought whatever concerning the "Mormons." Personally I then favored the proposal, and have always favored it since, because I believed and still believe that this is one of several directions in which the power of the general government could with advantage be increased. Whether or not it is especially needed as regards polygamous marriages in Utah, I am not able to say. On one occasion a number of charges were made to the administration while I was president about these polygamous marriages in Idaho and Wyoming, as well as Utah, it being asserted that a number of our federal officials had been polygamously married. A very thorough and careful investigation was made by the best men in the service into these charges, and they were proved to be without so much as the smallest basis in fact. It was finally found that a fourth-class post-mistress, whose earnings a year were about \$25, and who was an old woman, had been plurally married some thirty years previously, but had long ceased living with her husband. Not only was it found that there was no basis for the accusation as regards the government officials, but incidentally it developed that the investigators were unable to find a single case of polygamous marriage entered into since the practice had been professedly abandoned. I can not, of course, on this point speak generally; there may or may not be foundations for the charge of which I knew nothing; but I can speak positively as to this investigation made by thoroughly competent and upright government officials in Wyoming, Idaho and Utah. My memory is that on another occasion, either in Arizona or New Mexico, or both, our attention was called to cases where there had been polygamous marriages, and that the offenders were promptly prosecuted. No man ever suggested to me not to prosecute any offender in such a case; and I may add that every "Mormon" with whom I spoke assured me that since the public renunciation of polygamy, the law had been observed in this respect, just as in others, and no one of them ever so much as hinted to me any desire to plead on behalf of any possible offender of the type. I am, of course, speaking of marriages entered into since the Church pronouncement in question. If it were ever shown to be true that such marriages have been entered into, I should even more strenuously than hitherto urge giving the federal government power to deal effectively with polygamy.

As for the case of Senator Smoot himself, he came to me of his own accord, and not only assured me that he was not a polygamist, but, I may add, assured me that he had never had any relation with any woman excepting his own wife; and I may also add that it was the universal testimony of all who knew anything of his domestic life that it was exemplary in every way. He also assured me that he had always done everything he could to have

the law about polygamy absolutely obeyed, and most strongly upheld the position that the Church had taken in its public renunciation of polygamy, and that he would act as quickly against any "Mormon" who nowadays made a plural marriage as against a Gentile who committed bigamy. I looked into the facts very thoroughly, became convinced that Senator Smoot had told me the truth, and treated him exactly as I did all other senators—that is, strictly on his merits as a public servant. I did not interfere in any way as to his retention in the senate, save that where senators came up to speak to me on the subject, I spoke to them freely along the lines I have here outlined, taking the view which I believe is the only view that an American can consistently take, namely, that if Mr. Smoot or anyone else had disobeyed the law he should, of course, be turned out, but if he had obeyed the law and was an upright and reputable man in his public and private relations, it would be an outrage to turn him out because of his religious belief.

I have thus gone over point by point the infamous accusations made by the writer, whoever he was, whom you quoted, accusations which brand with infamy the man who made them, and also the magazine editor who published them, and any one who quotes them. There is a peculiar infamy in this species of slander, and the men engaged in it do not stand one whit above any men who have really taken part in the practices which they affect to denounce.

So much for these slanders. Now a word to the "Mormon" people themselves. If the accusations made against the "Mormons" are as false as the accusations upon which I have touched above, there is no need of my saying anything. But let me most earnestly insist on the vital need, if there is the slightest truth in any of these accusations, of the "Mormon" people themselves acting with prompt thoroughness in the matter. Any effort, openly or covertly, to reintroduce polygamy in the "Mormon" Church would merely mean that that Church had set its face toward destruction. The people of the United States will not tolerate polygamy; and if it were found that, with the sanction and approval or connivance of the "Mormon" Church people, polygamous marriages are now being entered into among "Mormons," or if entered into are treated on any other footing than bigamous marriages are treated everywhere in the country, then the United States government would unquestionably itself in the end take control of the whole question of polygamy, and there could be but one outcome to the struggle. In such event, the "Mormon" Church would be doomed, and if there be any "Mormons" who advocate in any shape or way disobedient to, or canceling of, or the evading of, the manifesto forbidding all further plural marriages, that "Mormon" is doing his best to secure the destruction of the Church. Those "Mormons," on the other hand, who occupy the position you uphold in your letter,

and who insist that the "Mormon" Church shall turn its face toward the future, take a position which if generally taken will mean that the Church will be treated precisely on an equality with all other churches. The "Mormon" has the same right to his form of religious belief that the Jew and the Christian have to theirs; but, like the Jew and the Christian, he must not practise conduct which is in contravention of the law of the land. I have known monogamous "Mormons" whose standard of domestic life and morality and whose attitude toward the relations of men and women were as high as that of the best citizens of any other creed; indeed, among these "Mormons" the standard of sexual morality was unusually high. Their children were numerous, healthy, and well brought up; their young men were less apt than their neighbors to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilization than any other can possibly be, the artificial restriction of families, the practice of sterile marriage; and which ultimately means destruction of the nation. The loss of the paternal and maternal instincts among men and women, the deification of a cold, calculating selfishness, the failure to understand that there are no other joys and no other duties as great as the joys and duties connected with the happy family life of father, mother, and children—all this represents a far worse evil than even the worst of purely political evils can be. The evil of divorce and all kindred evils are merely subsidiary in wickedness and evil results to this great and central evil. If the average man is not most anxious to be a good father, performing his full duty to his wife and children; if the average woman is not most anxious to be a good and happy wife and mother, the mother of plenty of healthy and happy and well-trained children; then not only have the average man and the average woman missed what is infinitely the highest happiness of life, but they are bad citizens of the worst type; and the nation in which they represent the average type of citizen is doomed to undergo the hopeless disaster which it deserves. In so far as the "Mormons" will stand against all hideous and degrading tendencies of this kind, they will set a good example of citizenship. If, on the other hand, the "Mormon" Church openly or secretly endeavors to reintroduce polygamy, then it has marked itself for destruction, and has become an ally of the forces of evil so potent as to oblige all decent citizens to join against it. The "Mormons" who realize this fact and stand as you do, and as I have every reason to believe Senator Smoot does, on these matters, are not only fighting for the best interests of the "Mormon" Church but are performing well the highest duties of American citizenship.

Very sincerely yours,

(Signed.) THEODORE ROOSEVELT.

ETERNAL PROGRESSION.

It is a pleasing thought and knowledge that we were associated with our Father in heaven in our pre-existent state. For truly the Lord told Abraham that before this world was, that He stood in the midst of the souls and they were good. It was there that a council was called to make an earth whereon these souls might dwell. The plan was complete, and a Redeemer chosen. It was necessary that we progress and become like unto our Father. We could not become perfect without knowing good and evil. To obtain this we were to receive a body of flesh and bone. The knowledge we had attained and the promise of further progression made our hearts rejoice, and as the Lord said to Job, "The morning stars sang together, and all the sons of God shouted for joy." (Job 38: 7.) Thus we see that both male and female were there and rejoiced exceedingly. A temporal earth now being ready, it was necessary that we have a temporal body to dwell thereon. There our first parents opened up the way. They received a temporal body, and that united with their spiritual body, receiving the breath of life they became living souls. Our first parents through their heroism were now in a condition to provide earthly bodies for the awaiting spirits.

Mankind now began to come to the earth, dividing off into nations. "The Lord hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 26.) The Lord also "divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Duet. 32: 8.) In coming to the earth we had an object in view, and that was to overcome the flesh, and keep our second estate, and by so doing get back into the presence of our God. Christ came and redeemed us from the fall, and finished the work which would have devolved upon Adam. He united our spiritual and temporal body together, they having been separated at death through the transgression of Adam. A perfect body was now promised us, like unto Christ's own resurrected "body of flesh and bone." (Luke 24: 29.) This gift in view, we must do our part to attain such a high reward. How could this be accomplished other than to obey as God has commanded His servants to teach all mankind that "Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again in the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the spirit ye are

justified; and by the blood ye are sanctified." (Pearl of Great Price, Moses 6: 59, 60.)

Therefore, Christ emphasized that a man must be born of water and of the spirit to enter the kingdom of God. (John 3: 5.) So by seeking first the kingdom of heaven, and obeying His commandments we will enjoy and attain the promise of our Maker. The earth itself being baptised was born of the water, and eventually will be cleansed and purified by the Holy Ghost, and thus it will be born of the spirit, worthy then to abide in the presence of God. By our faithfulness and obedience we shall be worthy citizens to dwell on the earth when it is celestialized and ushered into the presence of our Father in heaven, there to enjoy eternal life, knowledge, power and intelligence for having kept our second estate.

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C. ETON PRICE.

LET US SMILE.

The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile,
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again,
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style—
It nerves us on to try again when failure makes us blue;
The dimples of encouragement are good for me and you.
It pays a higher interest for it is merely lent—
It's worth a million dollars, and doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear.
It ripples out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant,
It's worth a million dollars, and doesn't cost a cent.

Baltimore American.

IF thou desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate, and he that fears always is a coward; he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.—QUARLES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 11, 1911.

AN ARGUMENT FOR MAN'S PRE-EXISTENCE.

"BELOVED, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1. John 3:2, 3.)

In other words, we know by the testimony of the Spirit that we have become the sons of God, through obedience, but what glories we shall yet attain is not at present made manifest to our eyes and our minds. However, by the testimony of that same Spirit we know that whatever we become, when we reach His presence we shall be like Him. The assurance of this fact encourages us and we make efforts greater than we otherwise should make, to perfect and prepare ourselves for that heavenly environment. Evidence that cannot be resisted by any Christian, shows that Christ "is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." (1. Peter 3:22.) That we should ever attain to a likeness with Him would be utterly presumptuous, not to say blasphemous, were we really of the vulgar origin claimed by some people—and amongst them "Christian" teachers. But the "Mormon" doctrine of the Fatherhood of God and the sonship of man, makes sentient man of Divine origin. "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) "The Father of spirits" here referred to can be none other than God the Creator of all things. Also, if man does not occupy this literal relationship to Deity, the words of the Savior, "Our Father in heaven," are meaningless.

It has been argued that we insult God when we venture to assume such intimate relationship, but we seek no better justification of our claims than the Holy Scriptures supply. No doubt the writer of the Psalms had not previously realized how important man was when he wrote the following words, which, by misconception, have been made to do service as an argument for man's insignificance and utter unworthiness: "What is man, that thou art mindful of him? and the son of man that thou visitest him?" The Psalmist saw that God was mindful of man, and he wondered at the attentions of such an exalted Being as he conceived God to

be. A new light dawned upon him, and he exclaimed, in substance, "Surely mortal man is not to be despised, since thou, O Lord, art mindful of him!" David, no doubt, learned at that time what John the beloved disciple in a later day was Divinely taught, viz.: That provision was made in the All-wise purposes, for man to become like unto Jesus Christ. And this brings us to the kernel of the argument for pre-existence.

At the time St. John wrote, Jesus Christ had been resurrected; had ascended up on high and assumed rulership, "angels and authorities and powers being made subject unto him." Now, if "when he shall appear, we shall be like him," the conclusion is irresistible that *we have been like Him all along*. If after the resurrection of our bodies, we shall be like Christ, then we were like Him in our primeval existence. That is but common logic. *We cannot become what He is without having been what He was*. Like conditions acted upon by like causes produce like results. The following facts are apparent to all: Christ was born of woman, Christ died, and Christ was resurrected; man is born of woman, man dies, and man is to be resurrected. Christ is immortal. When we see Him again "we shall be like him." A Christian cannot get around the argument.

The simple, sweet story of the birth of Jesus, the Christ, shows that there was nothing unnatural about it from a physical point of view. Mary conceived and bore Him just as other women bear children. Those who, through possession of the Spirit of God, were in communion with the heavenly abode, were apprised of the fact that a Savior was born into the world, but to all others who had knowledge of His birth, simply a babe was born in Bethlehem, of Mary the carpenter's wife. No doubt many babies were born during that time of the taxing, any of which drew from the assembled throng as much attention as this one. He grew to maturity much as other men of His time, attracting so little special attention that when He proclaimed Himself the Only Begotten Son of God, His neighbors exclaimed: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" He suffered bodily pains and fatigue, hunger and thirst as other mortals did, and when the day arrived that He should be offered up, it required that one who knew Him intimately should point Him out to the murderous rabble. Evidently they didn't see in Him anything extraordinary to distinguish Him from those with whom He associated. He was crucified; hung on the cross, and He "gave up the ghost," in the manner that other men give up the ghost.

It is argued that "in Him dwelleth all the fullness of the God-head bodily," which cannot be said of us. But the difference is really in degree and not in kind. We are *sparks* of Divinity

transmitted through fallible mediums. He is the consuming *fire* lighted directly by the hand of God. We are potential gods; He is a consummated God. We are all of one family, but He is our Elder Brother, the "firstborn in the spirit, the Only Begotten in the flesh." Were we not possessed of infinite possibilities, He would never have said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) Neither would He have said, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) Were the difference between Christ and the rest of God's children *fundamental* and not *relative*, St. Paul never would have prophesied, "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." (Rom. 8: 16, 17.) There is complete harmony here between St. Paul and St. John. "We shall be like him," and shall jointly inherit the glory of God.

We are promised by the prophets that in the life to come we shall be "like him;" we have seen that in mortality we are like he was; now let us ascertain His primitive condition, and when we have done so, according to this argument, we shall have the facts concerning our own previous life.

The Savior's own testimony is conclusive. He said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16: 28.) There is no possibility of misunderstanding this plain passage. Christ, before He was born of the Virgin Mary, was with the Father. Gauged by the bounds of what we term "This Life," He was in a previous life, or existence; and He was "I" there, just as He was "I" here. He was not an unformed or unidentified substance or quality or attribute. He was something somewhere away from this world, for He came from there to here, and He was to *leave* here and go there. Following our argument, we must also have come forth from the Father, and again shall leave this existence and return to Him.

What were we like in that pre-existent state? Did we have definite form and were we possessed of intelligence and individuality? Let the likeness of our example, Christ, answer the question.

It is universally acknowledged that Christ was a member of the Godhead even in the herebefore. (Now this argument does not involve us in the conclusion that we were also members of the Godhead, for we have already distinguished between ourselves and our "Elder Brother" in that respect.) This being true, He was one of those whom the Father addressed when He said, "Let us make man in *our* image, after *our* likeness; * * *" (Gen. 1: 26.) This is supported by the testimony of St. John. "In the begin-

ning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3.) That John understood the "Word" as used here, to be Christ, is explained in the following verse: "And the Word was made flesh and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth." (John 1: 14.) Add to this, the testimony of St. Paul in his epistle to the Hebrews, in the opening verses of the first chapter, and we have abundance of evidence as to the Savior's presence with the Father when the words in Genesis 1: 26 were spoken.

Therefore, the Father and at least one other, the Word by whom all things were made, must have been of the same image and likeness. There can be no better description given of the Father than that given by the Son. "Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14: 8, 9). If anything more were desired, consider the testimonies of St. Paul. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; * * * Who is the image of the invisible God, the first-born of every creature." (Col. 1: 15, 16.) And this from Hebrews: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the *express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1-3.) Jesus, the Christ, was the revelation of God, the Father. And when He was speaking the words recorded, He was in the image of the men to whom He spoke!

Believers in Christ and the Scriptures will find it difficult to get back of these facts, and the irresistible conclusion is that God is in form like men (only He is perfect), that Christ, a member of the Godhead, was like the Father when the Father proposed the creation of man, and this notwithstanding He had not yet tabernacled in the flesh. Therefore, we in our spiritual, or ante-mortal life, were in the same form as we are in mortality. For if, *as He is we shall be, then as He was we were!*

S. N. L.

INSTEAD of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power.—LEWES.

WHY THEY WENT TO UTAH.

THE Salt Lake City correspondent of the *London Evening Times* in an article dated April 22nd, sends an interview with Mrs. Souter, formerly Catherine Roe, of Liverpool, who went with her sister Margaret to Utah in August, 1908.

It may be here mentioned that in 1909 Robert Souter, an industrious mechanic, emigrated from Liverpool. He and Catherine had been sweethearts in England, and were pledged to marry when they had money enough to establish a home. He, too, was a "Mormon" convert.

Mrs. Souter gave an interview without having any previous intimation of the existence of an affidavit made by her father, Mr. James Samuel Roe, of Mona Street, Liverpool, who stated that his daughter had "been entrapped and led astray by these people (the 'Mormons') and our happy home broken up." She said, "I don't know whether our leaving was against my father's wishes. It was not against his protest, for he neither consented nor protested. Our leaving may have caused sorrow, but I hardly think it did. When I became a member of the Church my father told me I could choose between the Church and my home, and I then left home. It is not true that I was taken to a solicitor."

This remark had reference to an allegation that she was taken to a solicitor to ascertain if her father could legally hold her, she being then nineteen.

"It is true that my sister, Margaret, stayed at Conference Headquarters, not till we were ready to 'ship to Utah,' but till we were ready to come of our own accord. As to coming under the guidance of 'Mormon' elders, we came with a company of 'Mormon' emigrants, as is usual. The money to pay for our transportation was borrowed from Mr. Price, of Heber, Utah, but that has been paid back, at least mine has, and if my sister's has not it will be."

It should be remarked here (adds the correspondent) that the girl married her English sweetheart, and that they own the home wherein they live, and if there was any immoral purpose in sending her to Utah it is not reflected in the neat home, the pretty surrounding garden, and the healthiest environments of her Provo residence.

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The *London Evening Times* which last week published an article from its Salt Lake City correspondent containing the story of Catherine Roe (now Mrs. Robert Souter), who left her home in Liverpool as a "Mormon" convert, to-day (May 9th), gives a statement made by her sister Margaret, who also went to Utah in August, 1908. She says:—

"I belonged to the Church at Liverpool, of which the Rev. D. H. C. Bartlett was vicar, after sister joined the 'Mormons.'

Then I began inquiring into 'Mormonism,' found it all right, and later joined the Church with my sister. My father was very severe about it all the time, for he told me I had to choose between my religion and my home. I took Mormonism and left home. I went to London, but no Gentile family would employ me because I was a 'Mormon,' so I went to Conference headquarters and worked and lived for nearly a year.

"Just before I got ready to go to Utah I wrote home to my father and told him that I was going. He invited me to come home, and I did so. He met me at the train at Liverpool, kissed me, and took me home, where I remained a week. He accompanied me back to London, and later aboard the *White Star* liner *Republic*. Just before the boat sailed he kissed me and wished me Godspeed. Senator Reed Smoot, who was talking to friends, witnessed the farewell. I borrowed the money to come here from J. R. Price, of Heber City, Utah, from whom my sister also borrowed enough money to come to Utah. He was a missionary in England at the time with his wife. My sister has paid him back, and I have returned most of the money I borrowed. I will pay the rest as soon as I can save it.

"My sister married her English sweetheart, to whom she was engaged before she left the old country, and I am going to marry an Englishman, although I did not meet him until after I had come to Utah. It is untrue for my father to say that we left home against his will. It is true that he forbade us to re-enter our home after we had left, and he forbade our sisters and brothers to speak to us. His affidavit is misrepresenting in a great many ways, and I cannot understand it in view of the fact that I have just received a letter from him. The letter, dated April 2nd, 1911, makes no allusion to Mormonism, but merely contains references to family matters, and concludes, 'With best love from all at home; so good-night and bless you. From your affectionate man and dad. * * * '

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 6th, 1911, per s.s. *Laurentic*: From Great Britain—Lawrence G. Corbridge, William A. Budge, Seth Budge. From Scandinavia—Hyrum Peterson, Christian Jensen, Ole J. Sitterud. With the company were twenty emigrants in charge of Elders Lawrence G. Corbridge, Hyrum Peterson, and Ole J. Sitterud.

Arrivals.—The following missionaries arrived for Europe May 6th, 1911, per s.s. *Megantic*: Joseph Eugene Webb, Thomas Ray Bell, Richmond, Utah; Joseph Parmley, Winter Quarters, Utah;

Harper W. Noble, Smithfield, Utah; Alvin J. Sharp, Preston, Idaho; Clarence E. Jones, Edwin George Chamberlain, Logan Morris, Henry L. Ashton, Andrew A. Kruse, Richard W. Christensen, Salt Lake City; Walter J. Hallam, Spanish Fork, Utah; William Richard Nish, Clarkston, Utah; James A. Duncan, Meadow, Utah; Edwin Clawson, Hyrum, Utah; Heber C. Gailey, Kaysville, Utah; William John Francis, Brigham, Utah; Henry B. Gessel, Providence, Utah; Virgil O. Hafen, Springville, Utah; James Hansen, Taber, Canada; Orson C. Nielson, Salina, Utah; Soren Anderson, Inverury, Utah.

Appointments.—The elders who arrived for the British mission, May 6th, 1911, have been appointed to labor in the following conferences: Joseph Eugene Webb, Harper W. Noble, Bristol; Alvin J. Sharp, Thomas Ray Bell, Birmingham; William Richard Nish, James A. Duncan, Liverpool; Edwin George Chamberlain, Clarence E. Jones, Walter J. Hallam, London; Joseph Parmley, Newcastle; Heber C. Gailey, Nottingham; William John Francis, Edwin Clawson, Sheffield.

Baptisms.—At “Deseret,” High Road, South Tottenham, London (London conference), a baptismal service was held, May 2nd, 1911, Elder J. W. Blesdell, baptising one convert.

President Joseph W. Clark baptised one convert in Middlesbro’ (Newcastle conference), on May 4th, 1911.

A baptismal service was held in Oldham (Manchester conference) on May 3rd, 1911, at which seven more converts were baptised into the fold of Christ. There were three from Heywood, two from Hyde and two from Manchester. The ordinance was performed by Elders William C. Mills and S. Oliver Bryson. Over forty spectators witnessed the obedience to this sacred duty.

In the quietude of night, under the brightness of the moon, a very impressive baptismal service was held at Gloucester (Bristol conference), May 4th, 1911, when seven souls were added to the Church. Having been refused the use of the Public Baths, the ordinance was performed in the River Severn, Elder George F. Price officiating.

Five converts were added to the Church of Christ by baptism on Friday evening, May 5th, 1911, in Glasgow (Scottish conference). Three were from Airdrie and two from Glasgow. Elders Hugh B. Graham and Willard Richards officiated.

Successful Socials.—On Thursday evening, the 4th May, 1911, a farewell social was held in the Rochdale branch in honor of Sister S. J. Peart, who sails shortly for Utah, where she will join her brother and sister. An enjoyable time was had by all.

A very pleasant concert and social was held at Halesowen (Birmingham conference), in honor of Elder George F. Grover and a

number of saints who are shortly leaving for Utah. Some choice selections were rendered by Mr. Alfred Jones, Mr. Willetts and Mr. Clift, with a good showing also of local branch talent. About eighty people were present.

On Saturday, April 15th, 1911, at Westgate New Hall, Bradford (Leeds conference), a farewell social was given in honor of Elder Alexander Anderson, previous to his removal to the Scottish conference. Elder Anderson has labored twenty-one months in the Bradford branch, and is now departing for Scotland to complete his mission. There were about one hundred saints and friends present. A program was rendered and presents were bestowed upon Elder Anderson as tokens of esteem for his valuable services in Bradford.

Three very enjoyable socials have been held in our hall at Church Street, Burnley (Liverpool conference), in honor of Elder William Jackson who recently returned home, and nine of our saints who have gone to Canada. Each of our departing friends was given a present as a token of respect from the members and friends of the branch.

A "tea" and choir concert was held at Secular Hall, Leicester branch (Nottingham conference) Saturday, April 29th, 1911, at which were present over one hundred and fifty saints and friends. A special program was rendered, which was greatly enjoyed by all present.

A most interesting social was recently held in the Latter-day Saints' Hall, Northampton (Birmingham conference) under the auspices of the Relief Society. Upwards of sixty saints and friends were present. A splendid program was rendered in the usual excellent style, by saints, elders and friends. Some good games were indulged in, and a collection taken in aid of the Relief Society fund. All had a good time. Among the visitors was a newspaper reporter.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIV.—RESURRECTION.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—*Article of Faith, 10.*

I. WHAT IS RESURRECTION.

1. The actual reunion of departed spirits and their bodies (John 11: 25; B. of M., II. Nephi 9: 4, 12, 13; Alma 11: 43-45; Doc. and Cov. 88: 28).
2. The transition from mortality to immortality predicted for certain ones who will be in the flesh at the time of the resurrection, and who are to be spared the sleep of the grave, though they are to undergo the change known as death (Doc. and Cov. 63: 50-52; 101: 30, 31; compare I. Cor. 15: 51-53; B. of M., III. Nephi 28: 8).

II. OUR KNOWLEDGE OF THE RESURRECTION RESTS WHOLLY ON REVELATION.

1. Therefore pagan people have no conception of a literal resurrection.
2. Facts of science fail to afford any analogy to a literal resurrection from the dead.

III. THE RESURRECTION OF JESUS CHRIST.

1. He was the first to rise from the dead to a state of immortality (I. Cor. 15: 20, 23; Acts 26: 23; Col. 1: 8; Rev. 1: 5; B. of M., Alma 40: 2).
2. His resurrection attested (Matt. 28: 6, 9, 16; Mark 16: 14; Luke 24: 13-31, 34; John 20: 14-17, 19, 26; 21: 1-4; Romans 14: 9; I. Cor. 15: 5-8; Rev. 1: 18; B. of M., III. Nephi 11; Doc. and Cov. 18: 11-12).
3. His resurrection foretold. (a) Prior to "the meridian of time" (Job 19: 25, 26; Isaiah 26: 19; Hosea 13: 14; P. of G. Moses 7: 56, 57; B. of M., Helaman 14: 15-17; III. Nephi 6: 20). (b) By Himself while in the flesh (John 11: 25; Matt. 12: 40; 16: 21; 17: 23; 20: 19; compare John 3: 14, 15; Matt. 22: 31, 32; Luke 14: 14; John 5: 21, 24, 25; 11: 23-25).

IV. CHRIST THE AUTHOR OF THE RESURRECTION FROM THE DEAD.

Many of the references already cited apply here. See the following: B. of M., II. Nephi 2: 8, 9; 9: 22; Mosiah 13: 35; 15: 20; Helaman 14: 15-17; Doc. and Cov. 88: 14-17.

V. CHRIST'S RESURRECTION IS EVIDENCE OF MAN'S EVENTUAL RESURRECTION (I. Cor. 15: 12-23; I. Thess. 4: 14-18).

General reference: "The Articles of Faith," Lecture XXI, pp. 391-403.

DIED.

SKIPWORTH.—At Grimsby (Hull conference), England, April 5th, 1911, James Leslie Skipworth, born December 24th, 1909, at Grimsby, Lincolnshire.

JAMIESON.—At Aberdeen, Scotland, April 28th, 1911, Williamina Frances L. Jamieson. The deceased was born November 27th, 1895, and baptised January 19th, 1908.

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